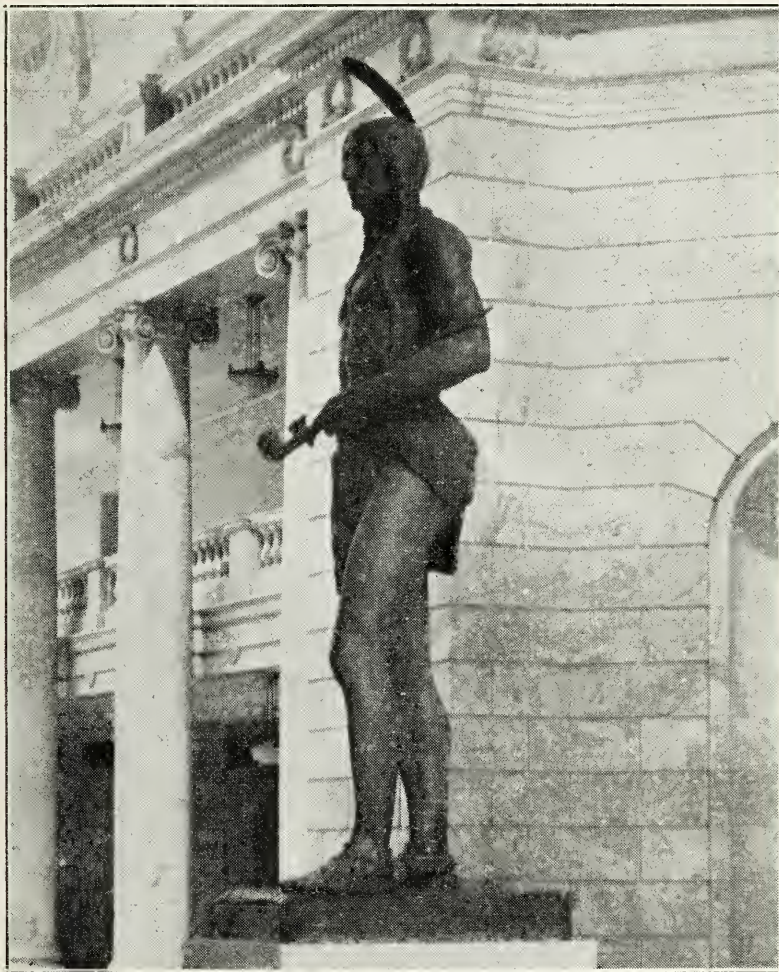


Millennial Star



Monument To A Red Indian Chief

(See page 22)

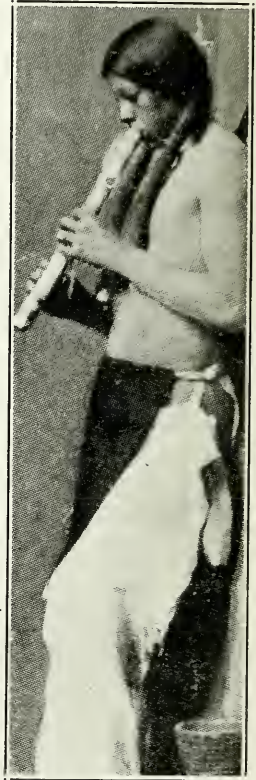
A RED INDIAN PSALM

My heart is singing.
Through my flute's voice
I thank the Great Spirit;
He has been good to me.

Long moons, my fathers say,
We dwelt in Si-pa-pu,
The blessed Land Below,
As little children.
The Great One, the Father,
Put us there. In beauty
We dwelt in that land;
All were happy,
All were joyful,
All was beautiful.

Now the Great One sends us here.
I came from Si-pa-pu an infant
To sleep in the tent of my father,
To sleep in the arms of my mother.
Now I am a man, young, strong.
My woman's hands are nimble,
My little ones are beautiful,
My flocks and fields are fertile;
I till the fields of plenty.
My corn shall give me riches,
My melons are sweet like honey,
My beans have burst their pods,
The clouds of rain have blessed them—
These fields I reap of plenty.

So I live in peace and joy
Till I go to meet my fathers
In the peaceful Land to Come.
I shall have no fear of death
For I have a warrior's heart,
And the Great One is watching me.
In beauty I finish my song;
All is beautiful behind me,
All is beautiful before me,
In beauty I finish my song.



—R. P. EVANS

THE LATTER-DAY SAINTS'

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HUGH B. BROWN
Editor—Publisher
MARVIN J. ASHTON
Associate-Editor

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Museum 1354

For I the Lord cannot look upon sin with the least degree of allowance; Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.—Doctrine and Covenants 1: 31-33

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THIS WEEK'S COVER—

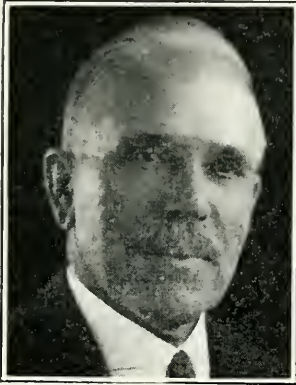
THE monument of Massasoit stands in the Utah State Capitol Building in Salt Lake City. Massasoit was an Indian Chief of the Wampanoag Indians. The monument is the plaster cast from which Cyrus E. Dallin, a native Utah sculptor, made the bronze statue in Plymouth, Massachusetts, which there stands in the chief's honour. (See page 22)

The Godhead

By ELDER JOSEPH F. MERRILL

(Of the Council of the Twelve Apostles and former President of the European Mission)

Condensed from "SOME FUNDAMENTALS OF MORMONISM"



Elder Merrill

“**W**E believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.”

Nearly all Christian sects would likewise accept this statement. But probably no other Christian sect would accept our doctrine of the Godhead. It is in respect to the nature and personality of the three members of the Godhead that our beliefs are distinctive and characteristic.

We teach that both the Father and the Son are brilliantly glorious, tangible Beings in Whose image man is made and that the Holy Ghost is a Personage of spirit—has no body of flesh and bones, but has a form,

Nephi beheld, like that of a man. (1 Nephi 11: 11)

Thus Father, Son, and Holy Ghost are three distinct, personal Beings, united as one in purpose, power, understanding, etc. Hence in His actual person, which is limited in dimensions, no member of the Godhead can be everywhere present any one instant. Such teaching is in sharp contrast to that found in the world during Joseph Smith's day which assumed that God was "an attenuated spirit, spread throughout the universe, nowhere present, everywhere present, nothing in particular and everything in general." Such an indefinite view of the nature of God was probably not universal in the Prophet's day, but was held by many professing Christians. However, in Joseph Smith's day, as in this, most Christians had no clearly defined idea of what the person of God is like. Hence the need of a new vision was very great, so that the Restored Gospel could be based upon a correct understanding of the person of the members of the Godhead. The visions and messengers that Joseph Smith and some of his co-labourers received supplied this essential need. This knowledge thus obtained was new to the world yet it was an old truth known to the prophets and saints of former days, a truth that many scriptural passages will confirm.

How satisfying to know that our Father in heaven is a real Person in form like ourselves, possessing in perfection the attributes that we His children possess. When we appeal to Him, as we do in prayer, we are certain that He can hear and answer us if it is best that He should. To be able to replace

the indefinable nothingness of some preachers with a real personal, loving God, kind, sympathetic and just, is to build faith on a sure foundation rather than on a hazy, incomprehensibility.

We believe in Jesus Christ the Son, as well as in God the Father. These are two distinct Personages, not two different manifestations of the same power, an erroneous doctrine that some preachers have taught. In his first vision Joseph Smith saw two glorious Persons and heard each one speak. One, introducing the other, said: "This is my beloved Son. Hear him!" And then the Son spoke. Joseph then knew, as John the Baptist knew, that the Father and the Son were distinct, living persons. When Jesus came up out of the waters of John's baptism in the Jordan the voice of the Father was heard declaring: "This is my beloved Son, in whom I am well pleased." (Matthew 3: 17) That Jesus is a resurrected person is a fundamental fact in Christian theology. This fact is supported by overwhelming evidence, much of which is of a secular nature. Sir Ambrose Flemming, F.R.S., one of the world's active outstanding scientists a few years ago, said in an address before the Philosophical Society of Great Britain (he is president of the Society): "Those who have made a careful study of the evidences are agreed that the bodily resurrection of Christ is one of the most certainly attested facts in human history." This is positive language and immensely cheering to the sincere believer.

In the 15th chapter of First Corinthians the Apostle Paul sums up some of the evidence. As reasonable human beings we must conclude that the resurrection is an established fact. And this fact is a mighty challenge to all. It certifies that Jesus had power to do all the Biblical miracles with which He is credited. It proves that He has power to resurrect others. It testifies to the truthfulness of His teachings. And of course, it positively asserts that Christ lives today.

The third member of the Godhead—the Holy Trinity—is the Holy Ghost. He does not have a body of flesh and bones as do the Father and the Son, but is a Personage of spirit. "Much of the confusion existing in human conception concerning the nature of the Holy Ghost arises from the common failure to segregate His person and powers. Plainly such expressions as being filled with the Holy Ghost, and His falling upon persons, have reference to the powers and influences that emanate from God and which are characteristic of Him; for the Holy Ghost may in this way operate simultaneously upon many persons even though they be widely separated, whereas the actual person of the Holy Ghost cannot be in more than one place at a time. Yet we read that through the power of the Spirit, the Father and the Son operate in their creative acts and in their general dealings with the human family. The Holy Ghost may be regarded as the minister of the Godhead, carrying into effect the decisions of the Supreme Council."

The unity of the Godhead, the Holy Trinity, is an outstanding characteristic. Though the Father, Son and Holy Ghost are distinct in their persons, yet they function as one in person, power and operation.

A Matter Of Principle

By ELDER HARRISON R. MERRILL

CONDENSED FROM THE "IMPROVEMENT ERA"

The Writer

THE Church lost one of its most able writers when Elder Harrison R. Merrill, author of the accompanying story, passed away on August 20th, 1938. At the time of his death he was Director of the Extension Division of the Brigham Young University in Utah. Previous to holding this position he was Managing Editor of the "Improvement Era." "A Matter of Principle" was one of his latest writings and readers will enjoy its easy reading and the potent message it bears to all mankind. Elder Merrill makes the characters in the story live.

GILBERT SHANE shook his head.

"No, and that no is final," he said, not urgently. "I can't do it, Joe, and that's all there is to it. It's unearned and undeserved winnings."

McQuarry's laugh was full of slivers and every one gouged Gilbert Shane's spirit. "Here we are. We have a tip that these stocks will rise next week. It's a certainty. We know who has the only ones in this town and we know she wants to sell. Why not buy? What's wrong with that?"

"Oh, I'm not going to argue with you." Shane rose and went to the window of the office which overlooked a great canyon of a street. "It's a matter of principle, I guess."

* * *

It was one of those June days of which poets sing. Gilbert Shane with rod and creel, was whipping the now clear and limpid pools which lay under the high banks and brush of the rippling water.

He paused beside a pool to study the blue depths when he saw lying under a bank a school of herring. Memories of his childhood were strong upon him as he set his rod against a bush and leaned far out over the creek to cut a long, straight willow. He had decided to try snagging some of the white-fish as he used to do.

As he leaned out his foot slipped and he pitched head-long toward the smiling water. In his effort to prevent his fall, he dropped his knife which darted down through the blue water and lay like a pearl on the bottom below.

"What happened?"

As the banker struggled back to firmer footing he found himself looking down into the tanned face of a boy who had approached while he was busy with the willow.

"Lost my knife," the banker growled. "It was a good knife, too—cost 15 shillings."

The boy whistled.

"Some knife! Can you see it?"

"Yes. I'll give you a shilling if you'll recover it."

"Naw, I'll git it for nothing," the boy answered.

"But you must let me pay." The banker was in earnest and, furthermore, was interested in the lad.

"Oh, all right, if you insist. I'll git it for a shilling; no knife, no shilling. Is it a go?"

Shane nodded, and felt envy as he watched the lad undress and crawl out on the snags above the pool. He was the spirit of youth, health and truth all in one.

"I kin see it," the boy called. "Now you watch."

His lean body shot down through the water as straight as an arrow to the mark. Shane saw him make a beautiful turn and shoot up to the surface of the pool. With long, practised strokes he swam to shore and handed the knife to its owner.

The banker reached in his pocket and drew out a coin.



"I can get it for you."

"Here," said he, "that exhibition was worth a shilling." He handed the boy a two-shilling piece.

The lad shook his head. "No," said he. "It was to be a shilling. I can't take two. If you haven't a shilling forget it. I'd a done it for nothin' anyway."

Shane looked at the boy, a new light in his eyes as he watched the ragged shirt slip back on to the brown shoulders.

"Why can't you take two?" he asked curiously.

"It's the principle of the thing," the boy answered in an old voice.

"But what principle are you talking about?" Shane asked interested.

"I'm talkin' about the principle of gettin' something for nothin'. It's a habit like other habits. A guy gits something for nothin' and then he wants to git something else for nothin'—it just goes on like that. Pretty soon he's a crook, and crooks can never be happy. They can git rich, but they can't git happiness. I'd ruther have happiness than money. Nope, mister, it's a shilling or nothin'."

Shane found a shilling. "Here you are then," he said. He stuck out his hand. "Say, young fellow, what is your name? I want to know you."

"Name's Kelly," he said, his eyes sharp as two blue points of steel.

"'Principle' Kelly, I'll call you," Shane answered, shaking hands reverently.

"No, Joe," Shane answered, "Mrs. Marston should be protected by us, not robbed—it's a matter of principle. Do you know, Joe, I've decided to go out after a bit of happiness instead of a safe full of money."

"Gilbert Shane, you talk like a fool. When you recover, I'll come back."

He slammed the office door as he literally ran through it.

* * *

It was late afternoon when Gilbert Shane steered his car up a little pole-fenced lane to the yard of a cottage set among a clump of trees. He knocked on the door. A woman past middle life with greying hair answered.

"Is this Mrs. Kelly?" She nodded. "Do you have a son? I met a lad near here last week, and I'd like to see him."

Her face became radiant. "That must be William," she exclaimed.

"How is he fixed for money? Does he have much?"

Tears filled the blue eyes that were much like the lad's.

"Oh, my, no. Money's scarce around this house, but we manage to get along. Will brings me all he can earn and spends nothing on himself, except a little for water colours. Will's goin' to be a painter you know.

"What a hostess I am," she exclaimed. "Come in, wcn't you sir?"

She stepped aside and he moved into the house. One glance showed it to be spotlessly clean though poorly furnished.

At that moment there was a merry bird-call from the yard, and the next instant William Kelly came in through the door, and his eyes widened with astonishment at the sight of the visitor.

Gilbert Shane, rich, at ease with the world, looked down at the boy and found himself envying the clear eye, the straight shoulders, the frank face.

"'Principle' Kelly," Gilbert Shane said, "I ran out to be sure I was making no mistake. I wanted to be sure you were real, and frankly, I wanted to know more of your circumstances. Are you happy, 'Principle'?"

"You bet," he answered. "There's lots of things we want, but we can wait. Mother and I are the best waiters you ever saw. We're on our own, but we're goin' strong."

Gilbert Shane took the boy's hand.

"Some day there will be a studio here and the world will come to see you and your pictures," he said solemnly. "Thanks for what you've done for me. And thank you, Mrs. Kelly. Your hollyhocks are lovely. I'd like to buy all you'll sell."

"Oh, you may have all you want—all but the little clump by the stream. William's father started them there and Will and I keep them blooming there as long each year as we can—it's a kind of a memory grove all our own. Will's father always

(Continued on page 28)

Red Men Of Honour

By ELDER RICHARD P. EVANS

POPULAR tradition and fiction have long pictured the Red Indian as a skulking, painted murderer, stealthily lying in wait to ambush unwary passersby. American history also records many cruel battles and uprisings in which troops were called into action against the native people. In many instances there was ample justification for such action, but on the other hand, most historians and authors have failed to lay the blame where in all probability it lies the heaviest—upon the white man.

The Red Men were the first Americans. They had inhabited the land for long centuries before the first adventurous sails of European discoverers had appeared on their horizon. Surely they had rights and claims because of this occupancy, even as today any civilized nation demands respect of age-old rights in its country. Friendly and trusting at first in their relations with the white-skinned visitors, the Red Men soon came to experience the most accomplished forms of trickery and treachery. Perhaps this seems to be vigorous language, but history records ample confirmation. Valuable lands and timber changed hands, bought for a few paltry trinkets, gaudy clothing and draughts of vile liquor, which can wreck such insidious harm upon peoples unaccustomed to violent stimulants.



Elder Evans

As ship after ship sailed to those shores, disgorging their hundreds of passengers, the natives saw a menace to their freedom and happiness, and began active opposition. They did not, could not realize that a number of the newcomers were themselves in search of freedom; they could only fear the loss of their rich pastures, hunting grounds and wild game—and how their fears were later realized by the butchering exploits of Buffalo Bill!—they saw in the growth of colonies and towns the menace of ever-increasing unfairness and treachery. And so, as any country could be expected to do if menaced by aliens, the Indians resisted and retaliated. Thus followed the unhappy picture of Indian wars which accompanied the westward advance of American colonization. Today the American Indian is largely what the white man has made him, though of course he has retained as much as possible, all his tribal life, customs and religion. Whatever degree of dishonesty, suspicion, susceptibility to social disease, and other ailments unknown to his early fathers but found in the Indian today, may largely be traced to his contact with the white race.

In spite of this, however, there are today many thousands of Indians of every tribe who are outstanding for their honesty and integrity, whose word is their bond, who may in every way be relied upon to honourably discharge their obligations. This

(Continued on page 29)

THURSDAY, JANUARY 12, 1939

EDITORIAL

The Primaries And Secondaries Of Life

"IN the sweat of thy face shalt thou eat bread," was said to Adam as he and Eve were driven from the Garden of Eden. The sentence of physical toil then pronounced upon the race of men has never been commuted, but has come down through the ages and is in full force in our day. It was pronounced as a judgment, but like the so-called "fall of man" of which it is a factor, it has proved to be a supreme benefaction.

When the sturdy Mormon Pioneers entered Salt Lake Valley and under the leadership of that indomitable colonizer, Brigham Young, began laying the foundation of a great commonwealth in the midst of the Rocky Mountains, the policy that dominated the entire programme was that every one must work. So thoroughly was this principle emphasized that the concept of Mormonism is impregnated with and inseparable from the spirit of industry. Illustrative of this is the adoption of Deseret as the name of the state they hoped to have chartered, and of the beehive as its emblem. When the Church was less than a year old, the Lord said to its members through their prophet, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer." One of the fundamental teachings of the Church is that each man who is physically able, shall care for himself and his own, and thereby feel the joyous thrill which comes with the realization of independent life and self-reliance. Just now the Church is in the eyes of the world because of the application of this principle.

The Proper Measurement

BUT there are some who seem to allow this worthy attribute to become dominant in their lives to the exclusion of some other things of even greater value. We are living in what is sometimes spoken of as a "bread and butter" world, and some seem to assume that the acquiring of "bread and butter"—the economic properties or physical comforts, is the great objective of life. It is well to possess the good things of earth life, but it is a mistake to allow them to possess us and captivate our entire interest and energy. Too often there is seen a tendency to measure a man by the amount of worldly goods he has acquired.

He who made the earth and formulated the programme for man who lives upon it, in due course came here and gave us a pattern of life. By a study of His teachings we learn that life is eternal and that here and now we are passing through but one very short though important segment of it.

The Ambition To Acquire Worldly Goods

TO him of the parable who was obsessed with the ambition to acquire worldly goods and who exulted in their possession, the Lord said: "Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided? So is he who layeth up treasures unto himself, and is not rich unto God."

In that rich collection of divine instruction now famed as the Sermon on the Mount the Master said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is there will your heart be also."

He whose heart is so set upon the things of mortal life that he has neither time nor inclination to contemplate and commune with immortality can have no comprehension of the meaning and purpose of life—he is a mariner in the midst of the sea without a compass; he set out for port—a sure haven of security, but the song of the siren has made him forget his destination.

Live In A Realistic Way

THIS is not a dream world in which we live. Life is fraught with stern reality and should be lived in realistic way. But there is probably nothing more real about it than that this mortal segment of it will soon come to an end. Life itself will go on and will find expression according to the experiences that have gone into its making. Gold and silver, houses and lands, stocks and bonds acquired here will be left behind; but intelligence, love, virtue, truth, knowledge of God and eternal life in the realms into which we merge—these will go with us and become our endowment for the new phase of life which will have no end.

The Apostle Paul tells us that "To be carnally minded is death; but to be spiritually minded is life and peace." Again he says, "What man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." If, then, we would know of things pertaining to God and the eternal life which we must all live, we should cultivate the spirit of God and strive to make it our daily companion.

The Proper Relationship

A COBBLER once asked what was his business, replied: "My business is to serve the Lord, and I cobble shoes for a living while I do it." This, it would seem, represents the proper relationship between the spiritual and the temporal objectives of life. Let us not confuse the primary with the secondary, but put first things first.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—EZRA L. MARLER

Browsings in Brief . . .

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WISDOM is the lamp of life and love is the oil of of the lamp.

* * *

WHAT is, is the past—There is a future left to all men who have the virtue to repent, and the energy to atone.—Buliver

* * *

PLACE not thine amendment only in increasing thy devotion, but in bettering thy life.—Fuller

* * *

HE who seeks repentance for the past, should woo the angel virtue for the future.—Buliver

* * *

WHATEVER stress some may lay upon it, a death-bed repentance is but a weak and slender plank to trust our all upon.—Stern

* * *

DEATH-BED repentance is burning the candle of life in the service of the devil, then blowing the snuff in the face of heaven.—Dow

* * *

EVERY tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.—Beecher

* * *

WE are always looking to the future; the present does not satisfy us. Our ideal, whatever it may be, lies further on.—Gillett

* * *

CONCENTRATION is my motto—first honesty, then industry, then concentration.—Andrew Carnegie

* * *

“My will not thine be done” turned paradise into a desert. “Thy will not mine be done” turned the desert into a paradise, and made Gethsemane the gate of heaven.—Pressense

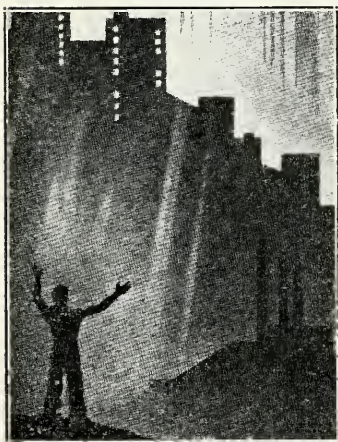
Pounds, Shillings and Pence

By ELDER SAMUEL S. MUSSER

(Of Birmingham District)

“**A**S a family, toward what goal are you working? Please indicate answer in space provided below.” This questionnaire was in recent years circulated among one hundred middle class people. The results: three were working toward higher education for the kiddies; six, life insurance; four, a home in the country; and, eighty-seven wanted, more than anything else, financial security. Financial security! But, that was before 1929. Since that time, people have conclusively discovered that this possession is exceptional to the point of extinction.

As someone has said: “We cannot bluff our way through life—life knows the game.” And let us form no misconceptions in relation to money matters. At the present time, with financial institutions toppling, and with war and other calamities threatening, a man needs a firmer foundation than that offered by pounds, shillings and pence.



In this modern and changing world, is there any security at all? Yes—but it doesn't come in packages and it isn't obtained by forming a queue on the left. The security is that certain real and vital self-confidence which testifies to our being in perfect harmony with our responsibilities and duties on earth. But, how do we get it?

If you believe in God—and the next time you find yourself doubting Him, go into the garden, look at the chrysanthemums by the back fence, scratch your head, try to figure out why and how, and then forget this naïve atheism. If you believe in God, you must, of necessity, agree that our presence here is for a purpose, and that we are each a cog in an eternal machine. The machine is in perpetual motion—being run by the power of everlasting justice to and for all. This justice can operate in its perfect state only so long as our every act and thought is recognized and rewarded. This is not a new idea. This type of justice has forever been the crowning ideal of civilization. Man now realizes that if he wants a blessing or a reward from Heaven, or from any other agency, he must adhere to the principles upon which that blessing or reward is predicated.

What do YOU want out of life? Most of us are somewhat selfish and are looking for the allotted mortal span to be filled

with creativeness, achievement, well-being, and general happiness. And, after that, you want an eternal exaltation.

Let us tune up our sense of values. We are called upon to use it every hour that we live. In fact, that is about all life is—just a series of decisions, and the reward in the hereafter will be directly dependant on the percentage of them that we make correctly.

Of all the things that men possess—love, intelligence, self-understanding, material wealth—the least important, material wealth, is the only item which we neither brought when we came, nor can take with us when we go. Then, why not build on a sterner foundation? Rear Admiral Byrd has said: "We have explored everything except our own consciences." Let us take an inventory of them and make sure that our characters are right, that our faith is right, that our humility is right—yes, that we are right! Let us not attack life daintily, but with the roughest courage. The Gospel of Jesus Christ is not an imitation of others—nor a blind following in the paths of others—but it is a scheme of life that works!

A MATTER OF PRINCIPLE

(Continued from page 22)

used to say, 'Stick by your principles and you'll just have to be happy'."

Shane found his voice husky when he spoke. "But I'd like those especially," said he, determined to test them further. "I'll give you one pound for them."

"What do you say, Will?" she asked, her voice low and full of tears. "A pound would buy so much that we need."

"They're not for sale," he answered sharply—"Not for any price. You can have all the others for nothing, didn't she tell you?" he said belligerently. "You can't buy those by the ditch—they're not for sale. We decided that, mother and I, and I guess we can stick by our principles."

Mrs. Kelly threw her arms around her son. "You darling," she cried. "Of course they're not for sale. And now, Mr. Shane, if you like we'll load your car with the others, but you can't have these."

Gilbert Shane walked towards his car. "I couldn't take the flowers for nothing," said he. "I've—I've also developed some principles."

* * *

The next morning Joe McQuarry entered Shane's office, a belligerent frown upon his face. "No, Gil, I've come to see if you've regained your senses. Will you or won't you?"

"I won't," Gilbert Shane answered.

"And why, may I ask?"

"Well, it's just a matter of principle—that's all—just a matter of principle."

RED MEN OF HONOUR*(Continued from page 23)*

the writer knows from personal experience. And if we return to the time of first Indian contact with white settlers, we shall find there many cases in which native chiefs dealt with the whites in scrupulous honesty.

**An Indian at Prayer**

Of these instances, perhaps the most outstanding is that of Chief Massasoit of the Wampanoag tribe. He was one of the most powerful native rulers in early New England. After the arrival of the Pilgrims in Plymouth, he was brought into contact with the white men, and in 1621 Massasoit signed a treaty with them in the village of Plymouth. That treaty Massasoit never broke, remaining faithful to his word even when the white men dealt unjustly with the Indians.

Several years ago the writer attended a meeting in New Mexico, where hundreds of Indians and a number of Government officials had gathered to discuss reservation problems. During its course, a full-blood Navajo arose to speak. He was Jacob C. Morgan, well educated, a fluent speaker. He said: "We Indians deplore the conception current among people today who consider the Indians as savages. To them the Puritans and other early American colonists owe their existence, for on many a wintry day the Indians came

FUND CONTEST NEARS DEADLINE DATE

CONTRIBUTIONS for Branch Building Funds postmarked later than January 15th will not be considered when final compilations are made next week to determine the prize winning branches. With this final warning individuals and branches contemplating on sending in funds should act immediately.

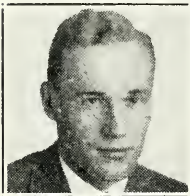
This year's Building Fund Contest is expected to develop into one of the closest races in years with many branches actively vying for the £5:0:0 first prize, the £3:0:0 second place award and the £2:0:0 third place prize. The next few days should see the mission secretary, Fred H. Thompson, flooded with last-minute contributions.

The STAR will announce all winners in the January 26th issue after all contributions have been totalled and re-checked and the winners determined. All branches which have not shared in prizes in previous years are eligible for this year's prize money. However, the contributions of each branch will be announced and ranked accordingly.

to the aid of starving newcomers with corn, maize, wild deer and turkey. They were recipients of Indian charity and kindness. Call us not savages; we are, after all, human beings."

And so they are. Charity and honesty are basic fundamentals of Christianity. Many Indian legends are derived from an early dispensation of the Gospel. When once again the Indians are brought back to the fulness thereof, they shall be outstanding exemplars of the virtues which are characteristic of the Wampanoag ruler, Chief Massasoit.

From the Mission Field



Elder Duffin

Departing Missionary—

Elder Max H. Duffin, who has laboured in London District, was honourably released on Monday, January 2nd, and will return to his home in

Salt Lake City, Utah. During his stay in London Elder Duffin has supervised missionary activities in Catford and St. Albans Branches.

Transfers—

Elder Jed W. Shields was transferred from Sheffield District to the Millennial Chorus on Thursday, December 29th.

Elder Don C. Call was transferred from Birmingham District to the Millennial Chorus on Thursday, December 29th.

Elder Shirl B. Kimball was transferred from London District to Sheffield District on Thursday, December 29th.

Elder William H. Bousefield was transferred from Hull District to Birmingham District on Monday, January 2nd.

Sister Harriet D. Eyre was transferred from Hull District to Manchester District on Monday, January 2nd.

Doings in the Districts—

BRISTOL—A bazaar was sponsored by the auxiliary organizations of Bristol Branch on Thursday and Saturday, December 15th and 17th, each auxiliary having charge of a stall. The bazaar was declared open

by Sister Gladys A. Millard; Sister Rose Fletcher arranged the gift-laden Christmas tree; the confectionery stall was under the direction of Sister A. Neal; Sister Emily E. Bowen arranged a novelty stall; Sisters P. Battle and Dorothy Burroughs supervised the stationery stall; and Brother Herbert S. Millard arranged a comical museum and handled the wireless music.

LEEDS—A Christmas party was held in Bradford Branch on Saturday, December 17th, with Branch President A. George Jennings in charge. Short plays were presented by the Gleaner Girls and by the members of the Relief Society. District President Herbert Walker and Sister Muriel Fearnley directed the competitive games and awarded the prizes. Brother Stanley Rawnsley entertained with his ukelele and singing, accompanied by Sister Hilda Rawnsley. Refreshments were served under the direction of Sister Hilda Jennings.

LIVERPOOL—A Jacob's Join party was held in Preston Branch on Tuesday, December 27th, under the direction of Brothers Harry D. Foster and Clifford Hartley. Community singing and games were the diversions of the evening.

The Preston Branch Relief Society held its Sunday Conference on December 18th, under the direction of President Mary C. Hartley. Speakers were Sisters Mary Healey and Gertrude Corless, and Elder Donald S. Griffin. A musical number was given by a quartet consisting of Sisters Sarah Cookman, Ellen Nutter, Mary Healey and Laura Winn,

accompanied by Sister Irene Winn.

On Sunday, December 18th, a pageant depicting the birth of Christ was presented to the Liverpool Branch by the Gleaner organization. The following took part in the presentation: Sisters Marjorie Patey, Joan Fyfe, Ida Willis, Edna Currin, Doris Currin, Jean Gardner, Lilly Currin, Doris Allison, Willetta Falconer, Rene Currin, Joyce Patey and Irene McGee and Brother Kenneth Currin. Sister Edna Gardner was accompanist. Speakers at the service were Elders C. DelMar Kearl and Wendell D. Jenkins.

LONDON—A Primary party was given at West London Branch on Wednesday, December 28th. Games were played during the early part of the evening, which were followed by group singing and refreshments. Each child was given a gift of a threepenny bit as he left. The party was arranged by Sisters Emmy Oehlke, Dorothy Spooner and Agnes P. Wallace, and Elder Paul Howells. Sister Marie Walram, primary supervisor, led the group singing.

MANCHESTER—Variety programmes were sponsored by the Rochdale M Men Football Club on Saturday, December 10th, and Tuesday, December 13th. Brother Norman T. Woodhead was in charge of the programmes, with members of the organization acting as ushers and stage hands.

A Christmas eve social was held in Rochdale Branch Hall on Saturday, December 24th. The activity committee was in charge of the programme, which included the following items: Welsh folk dance, by Sisters Ivy and Joan Buckley, Edith Butterworth and Joyce Warburton; song and recitations, Sisters Patricia Whiteley and Joan Waddington; song, Sisters Dorothy Warburton, Edna M. Whiteley, Marie Fitton and Alice Beet. Sister Elizabeth Buckley played the piano for dancing, which was followed by a distribution of gifts by Father Christmas and refreshments served by the Relief Society members. The programme was concluded with a play, directed by Sister Alice Beet, with the following cast: Brothers Norman T. Woodhead and Leonard M.

Fitton, Elder W. Burt Buxton, and Sisters Alice Waddington, Marie Fitton and Joan Buckley.

A tableau from the Nativity was displayed in Rochdale Branch on Sunday, December 25th, with Brother Norman T. Woodhead and Sister Ivy Buckley taking part. Sister Joan Buckley sang "Away in a Manger," accompanied by Sister Edith Butterworth.

A New Year's eve party was held on Saturday, December 31st. Brother George E. Dale conducted the party, with Sister Elizabeth Buckley providing piano music. Sister Joyce Warburton and Elder Owen L. Brough won the fancy dress prizes.

NEWCASTLE—A Christmas season social was held in Gateshead Branch under the direction of President Thomas W. Turnbull. Activities included games, community singing and dancing, with refreshments being served by the Relief Society. Prizes for attendance during the year were given to the Sunday School children as a special item of the programme.

NORWICH—A baptismal service was held on Saturday, December 17th, in Norwich Branch Hall, conducted by Supervising Elder Francis A. Patterson. Gwendolin May Brand was baptized and confirmed by Elder Patterson; and Doris Evelyne Steward was baptized by Elder Patterson and confirmed by Brother Frederick Tuttle. Talks were given by Elders Lyle M. Ward, Scott R. Clawson, Milton Day Garfield and Clovis H. Jordan.

SCOTTISH — A reorganization of Edinburgh Branch Relief Society was recently effected, the following now holding office: president, Sister James Patterson; 1st counsellor, Sister Hughina Falconer; 2nd counsellor, Sister Christina McCourt; secretary, Miss Nan Gerrard.

Under the direction of the new officers a sale of work was held on Friday, December 16th. Special features of the sale included a "museum," a well-arranged programme, and refreshments. A substantial sum was obtained, which was distributed among the needy at Christmas time.

On Wednesday, December 14th, a sale of work was held by the Relief

Society of Airdrie Branch, under the direction of Sisters Agnes Martin, president, Margaret Gates and Jean G. Clark, counsellors, and Rosenne G. Weir, secretary, assisted by Sister Margaret Graham. A programme of songs, games and dancing, followed by refreshments, was arranged by the committee. Needlecraft and handiwork were donated by members of the Relief Society, and Mrs. William McArthur gave a quantity of home baking.

Under the direction of Sister Margaret Graham, assisted by Sister Agnes Martin, a Christmas party was held for the children of Westrigg Primary on Thursday, December 22nd. Games and songs occupied the children for most of the evening. Special numbers included a harmonica solo by Elder Fred A. Schwendiman and a vocal solo by Sister Violet Clough of Rochdale. Santa Claus distributed gifts to the 70 children present.

A social was held in Airdrie Branch Hall on Saturday, December 24th, under the direction of the branch Sunday School and Mutual officers, Sisters Rosenne G. Weir and Margaret Graham, and Brothers Robert D. Rogers and James Martin. A play was produced by the Primary children under the direction of Sister Graham.

A building fund party was held in Glasgow Branch on Friday, December 23rd, directed by Sisters Mary Finlayson, Jean Junor, Ellen

Martin and Mary Martin. Refreshments were served, followed by an evening of games. Prizes given included a cake made by Brother Alexander Leslie, and a doll.

On Monday, December 26th, a Sunday School and Primary party was sponsored by Glasgow Branch, which attracted over 100 people. The programme included two dramatized Christmas stories; a pageant depicting the birth of the Saviour, with the Primary Children's Choir providing the music; and readings by Sisters Hazel Sands and Eleanor Junor. Brother Walter Foote was master of ceremonies for the evening, as well as writing and helping to produce the plays. Sisters Jean White and Tillie McQueen, Primary teachers, were in charge of the party, which in addition to the programme included games and refreshments, and distribution of presents by Father Christmas.

WELSH—Two plays were presented by Varteg Branch at the evening session of the district Union meeting. Both plays were written and directed by Brother William A. and Sister Muriel C. Perry of Abergavenny. Those taking part in the plays were: Brothers Hadyn Forward, Robert C. Thomas, Albert Perry, Jack Forward, Emelyn Davies, Ralph Pulman, Jack Challenger, Glenn Forward and Harold Perry; and Sisters Hilda Forward and Norma Thomas.

PERSONAL

BROWN-FRANCE—Mr. John G. R. Brown and Sister Nora France were married in Sunderland Branch Chapel on Monday, December 26th,

District President Frederick W. Oates performing the ceremony. Following the wedding a reception was held in the branch hall.

DEATHS

BOYER—Sister Alice Boyer of Oldham Branch died on Wednesday, December 21st. A home service was held on Saturday, December 24th, with Supervising Elder M. Warner Murphy conducting. An address was given by Elder W. Burt Buxton and Elder Myron R. Brown dedicated the grave.

FIELDING—Funeral Services for Henry Fielding, 81, of Sheffield Branch, were held Thursday, De-

ember 29th at Woodhouse. Supervising Elder Willard L. Kimball was the speaker, and Elder Jack W. Brailsford dedicated the grave.

WHITWORTH—Rhoda Kippax Whitworth, 32, of Nelson Branch, died on Wednesday, December 21st. A home service was held, with Elder C. DelMar Kearn in charge, and Elder Wendell D. Jenkins delivering an address. Elder Thomas E. Stolworthy dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
*L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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